

# Hawaiian Church Chronicle

"For Christ and His Church"

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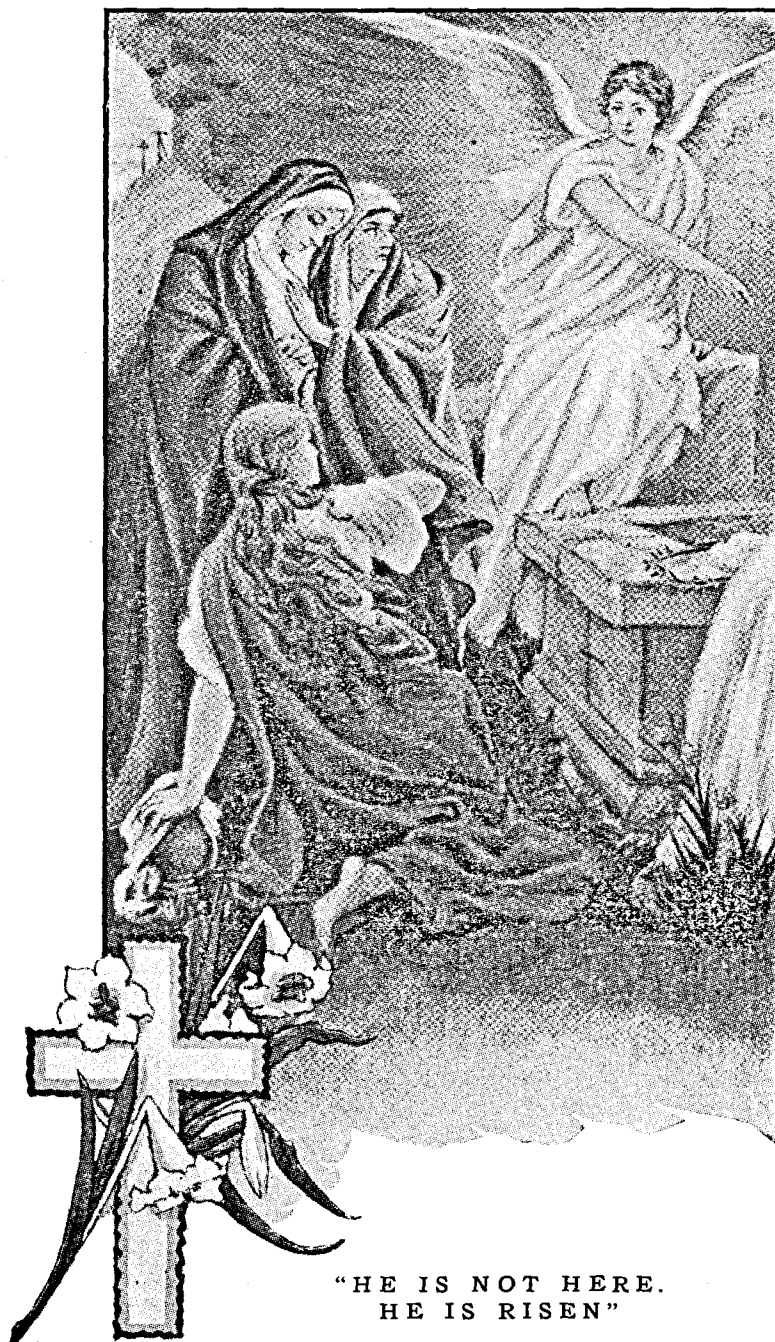
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor*.

VOL. XXI.

HONOLULU, HAWAII, APRIL, 1931

No. 2



"HE IS NOT HERE.  
HE IS RISEN"

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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the interest on which will provide scholarships at  
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for some American born child.

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in three measures of meal, till the whole was leavened."

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# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXI.

HONOLULU, HAWAII, APRIL, 1931

No. 2

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

April, 1931

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders, and other business communications, should be addressed to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu.

Advertising rates made known upon application.

### CALENDAR

April 1—Wednesday before Easter  
April 2—Maundy Thursday  
April 3—Good Friday  
April 4—Easter Even  
April 5—Easter Day  
April 6—Easter Monday  
April 7—Easter Tuesday  
April 12—1st Sunday after Easter  
April 19—2nd Sunday after Easter  
April 25—St. Mark Evangelist  
April 26—3rd Sunday after Easter



### NOTES

The supply of envelopes in which the Hawaiian Church Chronicle has been heretofore mailed, is exhausted and wrappers are used in sending out this issue. To obtain a new supply of envelopes would entail an expenditure of \$8.00 a month or about \$100.00 a year, and the editors thought it best to use a wrapper, the cost of which is trivial. We prefer the envelopes, but we must save money in every possible way for the publication of a paper is expensive.

A number of people have sent their subscriptions for the Chronicle and we hope more will do so. Checks should be made payable to the "Hawaiian Church Chronicle," and they may be sent to Bishop Restarick, 1715 Anapuni St., or to the Bishop's office, Emma Square.

We hope the clergy will send in accounts of their Easter services soon after the Festival. Mention of the number of communicants, the amount of the offering and its object will be of interest.

### EASTER DAY

The shade and gloom of life are fled,  
This resurrection day;  
Henceforth in Christ no more are dead,  
The grave hath no more prey;  
In Christ we live, in Christ we sleep,  
In Christ we wake and rise;  
And the sad tears death makes us weep  
He wipes from all our eyes.

And every bird and every tree  
And every opening flower  
Proclaim His glorious victory,  
His resurrection-power;  
The folds are glad, the fields rejoice,  
With vernal verdure spread;  
The little hills lift up their voice  
And shout that Death is dead.

Then wake, glad heart! awake! awake!  
And seek thy risen Lord,  
Joy in His resurrection take,  
And comfort in His word;  
And let thy life through all its ways  
One long thanksgiving be,  
Its theme of joy, its song of praise,  
"Christ died and rose for me!"

—John S. B. Monsell

### THE APPROACH OF SCIENCE TO GOD AND IMMORTALITY

Dr. T. A. Jaggard

#### I

#### Evolution of the Universe

I believe in immortality in this sense: the immortality or un-mortality of living beings beyond the blue sky. And through them in the personality of a living God.

Maxwell showed electricity moving with the speed of light. Light and electricity are one substance. Experiment seeks to find the origin of life in electricity. Why not the origin of electricity in life? "I am come that they might have life, and that they might have it more abundantly."

The bishop said on the first day of the Retreat, referring to God, "Whom we may not fathom, because we are limited." While listening to the bishop's words, while listening to the words of Scripture, I jotted down singularly pregnant phrases that seem in complete accord with everything that modern science teaches. The supernatural of yesterday is the commonplace of today in science.

Some of these words are from the Communion Office, "out of darkness into His own glorious light." "The mystery of the Word made flesh." Here is evolution, evolution in the greater sense. Remembering always the immortal ones, those who have gone before, "the kingdom of God in them."

What is this evolution? Not the making of man out of an ape. There are two great evolutions studied by science, the evolution of the universe, and the evolution of organic life, with man standing for the present episode of progress.

All the great scientific writers of the last few years, who in reverent mood have tried to describe the universe of stars around us, have arrived at high humility. Such are Eddington, Jeans, Shapley, Bridgman and Millikan. Kirtley Mather has given us an interesting book "Through Nature to God". These men claim nothing but the limitation, the relativity, of man's place in nature. These men are humble in acknowledgment that they go so far as human intelligence permits, and no further. Their mathematics can handle a few ratios, a very few unknown quantities, and no more.

Such is the spoken or written word, the little learning "out of darkness into glorious light." Light is the agent they use, the speed of light, the radiant light, the color of light. "And the light shineth in darkness, and the darkness comprehendeth it not."

We dwell on a globe in the control of our sun, a star. These men compare and study other stars, other systems of stars, giant stars, dwarf stars, double stars, variable stars, and the gases of collided stars. The evolution of stars millions of years older than our sun. Stars heavier, stars lighter, blue stars, red stars.

It were impudence to suppose amid the millions of stars, that our sun possesses the only planets. There must be billions of planets. Where there are planets there is life. Where there is life, there must be the equivalent of man, or else glorified man. If these planets stand for the evolution of universes, "island universes" of stars, of all ages and stages of growth, there are planets a thousand million or a trillion years older than our earth. There are then civilizations and living beings a thousand million, or many thousand million years older than man-

kind. There may even be in other universes, instead of this carbo-hydrate life we know, a hydro-silicate life living ever at higher temperature, and yet just as much living.

## II

*Evolution of Man*

What about the evolution of man? Nobody doubts that he has improved. No student of science doubts that mankind originated in a cave man. Nor that the cave man came from a lowlier being, and that these bright eyed little anthropoid ancestors, looked out from their forests on a world very different from ours. Our globe is old to us, but it is relatively young beside the old, old stars. What will man be a thousand billion years hence?

Are we not low, and very feeble as yet? Are we not weak even in comparison to the beasts? We suffer many ills due to the erect posture throwing everything down upon one arch and two limbs; from the absence of fur to keep us warm; from many ailments, from defective vision, and from an inadequate hand which has to fashion tools with the aid of brain in order to drill a hole. Many an insect can bore a perfect hole with the mandible furnished by nature.

Here is man, advancing by leaps and bounds, with the Kingdom of God within him, the "mystery of the Word made flesh". And evolving, learning to send out radio with the speed of light, talking of rockets to carry his science into outer space, trying to send an electric message to Mars! Evolving from man to the Son of Man. And receiving spectrum analysis from the stars.

## III

*The Evolution of Evolutions*

Now comes the last point in the argument. We have spoken of the evolution of the peopled universe, and of the evolution of man. We go up a million light years and find a star. We go down a million light years and find a star. We go east and west, and north and south, and find a star, or an island universe of stars, a vast spiral nebula like this whirl of heavenly light we call the "milky way." Inside of this our sun and its tiny family of planets are but pin points. And one of the least of these is the earth.

If these distant spheres possess inhabited planets, and their people passed the stage of knowing language and radio and telepathy many millions of years ago, and now have evolved with union utter and complete into a single Personality somewhere within time, which modern science calls the fourth dimension; and all this long before we have reached anything like the brotherhood of man, the federation of the world; long before we know anything like their com-

plete happiness and sympathy and utter trust; they in God and God in them, they or He realizing utterly the mystery of the Word made spirit.

Why then should there be anything "supernatural" if a radio message comes through in the Image of God "The Word Made Flesh", in a Virgin Birth, in a glorious Resurrection, or in a manifest Ascension?

Man is marching on, changing, evolving. "Underneath are the everlasting arms." Why try to send a message to Mars? Let us realize that that Other, in Whom "we live and move and have our being" has sent the greatest possible Message. "The kingdom of God is within you." The science of today is on the verge of literally and experimentally discovering God.



### THE INEVITABLENESS OF EASTER

By Permission from McCall's Magazine

After a ministry of thirty years in St. Luke's Church, in Evanston, Ill., during which he built up one of the greatest Episcopal parishes in America, it was inevitable that Dr. Stewart should become Bishop of the Diocese of Chicago. One of the most brilliant preachers in the American Church, a great master of popular homiletics, his books, such as *Six Altars* and a delightful travelogue, *Spanish Summer*, have been widely read.

"The first sermon ever preached by a Christian minister", Dr. Stewart points

out, "affirmed that 'it was not possible that Christ should be holden by Death.' St. Peter, standing up on the Day of Pentecost, so declared. Overwhelming assurance of the fact of the Resurrection came first; awareness of its inevitableness came next. So far from thinking of the Resurrection as a thing incredible and abnormal, they came to see that an impossible miracle would have happened if he had not risen. It was not a break with the laws of the universe; it was a revelation of another dimension of the universe.

"There are two kinds of evidence in any court, direct and presumptive evidence. The Apostles had both. We have not. Their direct, primary evidence was their own personal experience. It is undeniable that those men were defeated on Good Friday. It is also undeniable that within a few weeks these same men were aflame with faith, irresistible in assurance that Christ had risen. They swept through Palestine and Asia Minor defying mobs, singing in prison, rejoicing in martyrdom—for what? As witnesses of the Resurrection of Christ, as interpreters of His personality, and they became spiritual giants who moved the world!

"Unfortunately we have not the direct evidence they had, but we have the same presumptive evidence—the personality of Christ. Look at Him! He passed through the most terrific temptation without moral lapse. He knew no sense of moral defeat. He had such sanctity, such

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spiritual sensibility and loveliness, that the world hails Him as the highest. He suffered the bitterest fate a man can suffer, not for his own fault, but for His moral goodness, His unimpeachable purity, His intrepid love. The resurrection of Christ was in accord with the highest law. It was not a solitary, accidental, detached event. The whole history of the universe, from the lowest beginning, led up to this revelation. Without it, we now see, life is confused, disordered, incomplete, meaningless; with it the key-stone drops into the arch. Christ is no dead fact stranded on the shore of oblivious years; he is the crown and consecration of the whole process of life. We, too, must face death. It is inevitable, but victory over it is also inevitable. Christ has broken the horror of it, lifted the weight of it off our hearts and crowned our hopes with certitude."

### THE BISHOP'S COLUMN

#### *The Laymen's Retreat*

We have had an unforgettable experience, those of us who spent the week-end of March 6th to 8th in the quiet of Kokohahi together in thought, conference, worship and Christian fellowship. Twenty-five men set aside time to seek the Kingdom of God and His righteousness. And we certainly found a surer footing for our faith; found a nearer approach to God; found new light on the meaning and spiritual power of the Kingdom; found the part which we can take in extending Christ's Kingdom. Which of us will ever forget those early Communion services at sunrise on the hillside out of doors when the "Sacrifice of praise and thanksgiving" was offered, and the Holy Sacrament received to the "strengthening and refreshing of our souls"; or the intense interest of the discussions about Our Lord and His Church; about God and immortal life. We learned much; but I think the chief impression left on our hearts by this Retreat-Conference is that IT PAYS TO GIVE GOD TIME.

#### *Records and Relics*

The acceptance of the position of Diocesan Registrar by Mr. Penrose Morris, with Mrs. Arthur G. Smith as Assistant Registrar, opens up great possibilities. Diocesan archives, record books and papers, are being put in order; photographs, printed programmes and other articles of permanent historical value are being collected, and I even have the vision of an ecclesiastical museum connected with the Cathedral, full of materials concerning the Church and the Islands which will not only stimulate and help satisfy our own studies and zeal, but also prove attractive and interesting to the visitors and tourists who come year

by year in increasing numbers. May I ask that nothing of interest and value to such collections be lost; that persons who can make contributions of historical value, including pictures, rare books, pamphlets, newspaper clippings, photographs, rare objects of primitive Hawaiian life, and anything else of the sort not remembered or included in the foregoing list, will send them to the Bishop's office, and receive sincere thanks for helping build up a really worth while feature of Church life in the Territory.

S. H. L.

### HERE AND THERE IN THE DIOCESE

#### *"Chronicles" Wanted*

Copies of the February number of "The Hawaiian Church Chronicle" are wanted. Although the issue consisted of 1,300 copies, the Bishop could use 30 or 40 more; if readers who do not either keep a permanent file, or mail the "Chronicle" to friends, after reading, will kindly send them back to the Bishop's office, this help would be appreciated.

#### *Another Candidate for Holy Orders*

On March 4th, with the approval and consent of the Council of Advice, the Bishop received Edward Mason Littell as a candidate for Holy Orders in this Missionary District.

#### *The Dean's Anniversary*

On March 1st Dean Ault kept the thirty-second anniversary of his ordina-

tion to the priesthood. At the 7 o'clock Celebration of the Holy Communion in the Cathedral that day, there were 107 communicants, and at the 11 o'clock choral Eucharist also, a large number of communions were made.

#### *Church School Attendance*

One afternoon's calling by Mrs. Bloomfield has resulted in the addition of ten new pupils to the Cathedral Japanese Sunday School. The personal visits to homes by Sister Deborah and others have increased St. Andrew's Hawaiian School by about 300 per cent since September. Other Church schools have grown remarkably this year, and now Epiphany and St. Andrew's Hawaiian press the Cathedral Parish closely for first place in the actual number of pupils in attendance on Sunday.

#### *New Buildings for the Cathedral Parish*

On February 28th, the Board of Directors of the District, of which the Bishop is *ex officio* President, gave consent to the erection of a new group of buildings for the Cathedral Parish Church School and allied uses, on the grounds adjoining the present Cathedral property, extending onto the land on which Iolani School was formerly located. It is planned to break ground for these much-needed buildings within the next six weeks.

#### *Lent in Honolulu*

It is not possible to tell all the ways in which our people have been observing Lent. We may mention large attendance

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at services and devotional meetings; the outstanding study classes on India, led by Mrs. Littell and others; the Children's Services at the Cathedral for all our Church Schools on Fridays; the weekly day of Intercession at the Cathedral; the all-day inter-parish meeting of women on Fridays for sewing and instruction; the Wednesday night Litany, with addresses by laymen in the Cathedral; and the diocesan Y. P. S. L. devotional meetings on Fridays.

### *The Bishop on Hawaii*

The Bishop spent the last three Sundays in Lent on the island of Hawaii. A week with Mr. Walker in the missions of North Kohala and Waimea was full of interest, as was also a week on the Hamakua coast, chiefly at Paauilo. And on Palm Sunday, the Bishop was at Hilo; thence to Honolulu in time for a united Confirmation service of the two Cathedral congregations on Tuesday in Holy Week.

### *The New Priory Fence*

In September, the whole tumble-down wooden fence of St. Andrew's Priory was replaced by a solid iron one, at a cost of \$1,877. The school has raised nearly \$800 of this amount already; but in order to pay off the contractor, has now borrowed the sum of \$1,100. Until this is paid, the Priory will have to pay 6 per cent interest to the bank.

### *The Bishop's First Anniversary*

On February 27th, a radiogram came from the National Council of the Church, New York, saying:

"HEARTY CONGRATULATIONS ON THIS ANNIVERSARY OF YOUR CONSECRATION."

### *How Lahaina's Interest Is Shown*

The Rev. F. N. Cockcroft wrote to the Bishop as follows: "In Holy Innocents' Church Fund, we have a little more than is necessary, and I am sending you enclosed draft of \$50.00 to be used for the Bishop's Discretionary Fund."

### *Church Army Men Coming*

The Bishop has received a radiogram from the Church Army Headquarters, London, saying that Captains Benson and Roberts, and possibly Bramwell, leave England on April 4th. Captain Mountford, of New York, head of the American Church Army work, will notify the Bishop of the steamer on which they will sail for Honolulu.

## **CITY TAXI STAND**

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## **IMMEDIATE NEEDS IN THIS MISSIONARY DISTRICT**

1. Gifts for assisting worthy theological students, who are preparing for the ministry in the islands. At the present time, there are five such students, two of whom especially will require financial assistance for several years. We have three men also looking forward to the ministry, who are not in need of such assistance.

2. Salaries for five years for two Church Army workers at \$1,200 each a year. We are able to support three such men, but may have two others if we can support them. And they are greatly needed.

3. Gifts to the Bishop's Discretionary Fund for unexpected, as well as regular calls, from all over this missionary field. (A necessary automobile for two of the clergy engaged in Japanese work is a recent call, and the Bishop advanced \$590, which he hopes will be supplied by some one, or some ones, whom it may interest to restore this amount to the Discretionary Fund.

4. \$1,100 to pay for the balance due on new iron fence around St. Andrew's Priory School.



## **APPRECIATION OF THE CHRONICLE**

Last year in March, with the Bishop's approval, the associate editor sent letters to certain Church people asking them for gifts towards the support of the Hawaiian Church Chronicle. The response was generous and without these gifts the Chronicle could not have been issued.

This year, letters have been sent again and already gifts have come in. One Churchman wrote:

"My dear Bishop Restarick:

"In response to your request in your letter dated March 6th, received today, I enclose my check for—, payable to the Hawaiian Church Chronicle. The Chronicle seems to me the best Church paper I have ever taken or read. It is so valuable and important to the Church in Hawaii, that I will be glad to make a further contribution during the year, if it becomes necessary."

D. M. Moncrief

H. J. Ancill

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Another in enclosing a check wrote: "We enjoy the paper and find it most interesting."

A Churchwoman wrote: "I will be glad to make another contribution to the Chronicle for it is a most valuable contribution to our Church life. I find the numbers are so interesting that I usually read each number at one sitting."

If any reader wishes to make a gift towards the support of the Hawaiian Church Chronicle the Bishop or the associate editor will be glad to receive a check for any sum either large or small.



## **THE WOMAN'S AUXILIARY**

*"And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them."*

"The Woman's Auxiliary to the National Council", is a large title. We want to visualize the Auxiliary as it exists today: a fellowship of women bound together for worship, study, work and manifold self-offering. Its central ideal is wholly unselfish and impersonal. It is the Auxiliary of the National Council, an organ of the Church which helps in every forward movement, yet is content to merge its offerings and its service in the greater offering of the whole Church. So we find in every diocese where it is alive and earnest, the members of the Auxiliary pledging definite support to the Advance Work Program of the diocese or parish, rather than seeking a separate project of their own.

They are content that their work should be a part of something greater, and that their prayers should be given to the upholding of undertakings which they did not plan. As far as they can realize this aim, they may hope to become channels of the Divine energy in prayer, work and worship, and their lives are drawn within the "tension-thrills

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Which yields to God for ever and  
for ever  
The joy that is more ancient than  
the hills."

"O Lord Jesus Christ, who art the way,  
the truth and the life, grant to all mem-  
bers of the Woman's Auxiliary increase  
in knowledge, obedience and love: give  
them a clear vision of thy will and pur-  
pose for the whole world, and help them  
to do their part in calling back thy Church  
to simpler discipleship, readier obedience  
and more loving service: for thine own  
name's sake. Amen."

### FUND FOR BISHOP BURLESON NOW \$1100.00

Gifts for Bishop Burleson's work  
among the Indians of South Dakota,  
which is our share of the Advance Work  
Program of the General Church, have  
come in steadily and we now have on  
hand about \$1100.00 from ninety-five  
donors. This is quite satisfactory con-  
sidering the comparatively short time  
since the appeal was sent out, but as our  
goal is \$3000.00 we still have a long way  
to go. The Committee hopes that every-  
one will give as generously as possible  
towards this fund, but that no one will  
be kept from having a share in it because  
of inability to give a large amount. We  
want it to be a real expression of the  
Aloha of the Church people in Hawaii  
for Bishop Burleson and of our apprecia-  
tion of his help and leadership while we  
were without a Bishop. Send all dona-  
tions and pledges to Mrs. Kenneth Day,  
P. O. Box 678, Honolulu, T. H.

### FIRST COMMUNION SERVICE HELD AT GOOD SAMARITAN MISSION

The March meeting of the Executive  
Committee of the Honolulu Branch of  
the Woman's Auxiliary was held on  
Wednesday, the 4th at Good Samaritan  
Mission, Palolo Valley. Eighteen mem-  
bers were present to participate in the  
first communion service held in the new  
Mission. The Rev. Ikezawa officiated  
and the offering, \$24.70 was given to  
him to help in the needs of the Mission.  
As this was the first visit of some of  
the members, time was taken before the  
business meeting for Mr. Ikezawa to  
show them over the building.

The President, Mrs. William Thomp-  
son, welcomed the new Vice-Presidents,  
Mrs. C. F. Jenkins and Mrs. James D.

H. Dickson and also Mrs. Minnie  
Churchill, President of St. Clement's  
Guild and Auxiliary. Some time was  
spent in discussing ways of keeping the  
United Thank Offering in the minds of  
the members of the Auxiliary, particu-  
larly during the next seven months, before  
General Convention. St. Andrew's Branch  
is presenting at their April Meeting the  
Short Play on this subject and many who  
did not see it at Convocation may have  
this opportunity of enjoying it. It was  
decided to ask all Branches to have their  
April collection of the contents of the  
little Blue Boxes before April 25th and  
on that day, which is St. Mark's Day, to  
have a Corporate Communion at the  
Cathedral, at which all Branches in  
Honolulu will present their offering. It  
is suggested that the Branches on the  
other Islands have their own Communion  
service if possible, but where it is not  
possible, that they send their offering to  
our Treasurer, Mrs. Thos. E. Wall, to  
be presented at the Cathedral service.  
The fact that our Bishop has been asked  
to preach the sermon at the great United  
Thank Offering service in Denver next  
September makes us all eager that our  
offering from Hawaii will be a worthy  
one.

It was reported that the Lenten ad-  
dresses on Tuesdays by Canon Kieb, Mrs.  
Littell's class on India on Thursdays and  
the all day sewing on Fridays are being  
well attended. Dean Ault's lectures on  
Church History on Fridays are most  
interesting and instructive. St. Clement's  
Guild and Auxiliary invited all mem-  
bers of the class on India and all  
others interested to a talk on India by  
Mrs. Theodore Richards, at St. Clement's  
Rectory on Tuesday, March 24th at 3  
P. M.

Mr. Ikezawa called attention to the  
fact that Good Samaritan Mission is  
without Communion vessels and it was  
decided by the Committee that the bar  
of silver now on hand be sent on to  
Japan to be made into communion  
vessels. The articles of silver it repre-  
sents were given to the Auxiliary with  
the understanding that they be used for  
this purpose only. Mrs. Kimball offered  
to take the bar with her to Japan in  
April and attend to having them made.

### "HOUSE-WARMING" AT THE GOOD SAMARITAN MISSION

(Contributed)

The Evening Branch of the Women's  
Auxiliary demonstrated very practically  
on Saturday afternoon, March 21st, its  
desire to get things started at the Good  
Samaritan Mission in Palolo Valley. A  
general invitation was issued to attend  
the 'shower' of household and garden  
utilities, and about fifty good friends  
arrived, laden with all sorts of gifts and  
good wishes. The Evening Branch had  
provided refreshments which all enjoyed,  
and music to add to the pleasure of the  
afternoon.

Canon Kieb in his inimitable manner  
greeted the party and introduced the  
Rev. Benjamin Ikezawa, the resident  
priest in charge, who expressed his grati-  
tude for the visitors' generous donations  
which would tend to make him more  
comfortable and better able to carry out  
his plans for establishing the useful  
work of the mission.

It is indeed gratifying to know that  
regular services are now being held, and  
satisfactorily attended. With the installa-  
tion of the altar, which Canon Kieb said  
would take place before Easter, and the  
widespread interest in all Church circles,  
the Good Samaritan will take its place  
among the important community religious  
institutions.

The Evening Branch of the Auxiliary  
holds its regular meetings on the second  
Tuesday of every month at 7:30 P. M.  
in the Priory.

### ST. CLEMENT'S CHURCH HONOLULU

St. Clement's Woman's Guild and  
Auxiliary held a sewing day every Tues-  
day in Lent. There has been a very  
good attendance and nineteen or twenty  
have usually sat down to lunch.

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The work undertaken was the making of two layettes for Palama, shirts for two boys, napkins and pillow cases for Iolani School, the outfitting of four Hawaiian girls and two Japanese boys at the Preventorium Hospital.

At the last meeting in February a very interesting talk was given by Miss Elizabeth Crehore, the Periodical Club Secretary.

Shortly after Easter the women of the Guild and Auxiliary are planning to hold a Fete in the parish grounds. They hope to give a good account of this in the next issue of the Chronicle.

At the regular meeting of the Guild and Auxiliary held March 24, Mrs. Theodore Richards, President of the Woman's Board of the Hawaiian Evangelical Association, gave a most interesting and instructive talk on India for which a vote of thanks was given her.

The women of St. Clement's parish provided the luncheon for the Diocesan Woman's Auxiliary at the Davies Memorial Hall on the Fifth Friday in Lent. A large number were present.

A meeting of the parishioners of St. Clement's Parish was held after the morning service, on Sunday March 8, for the purpose of considering the nomination by Bishop Littell of the Rev. Edward Tanner Brown as Rector of the parish. There had been circulated among the people letters in regard to the nominee from bishops, priests and laymen all of which were highly commendatory and there was no need of further explanation. It was moved and seconded that the Rev. E. T. Brown be elected. By a vote of more than two-thirds of those present the ballot was dispensed with, according to the provision of the canons, and by a rising vote Mr. Brown was unanimously elected.

The Rev. E. T. Brown was born in Waverly, Illinois. He received the degree of B. A. from Illinois College and received his theological education at the Church Divinity School, Philadelphia.

He has a wife and three children and if he accepts, as it is hoped he will, he expects to be here in May. In order to pay the expenses of his coming and to provide him with an automobile as well as to pay all parish expenses it will be necessary to raise \$2500 above the present assured income. A committee has been appointed to raise this amount and the Easter offering will be devoted to it.

The reason that it was necessary to have a parish meeting is that, when there is a vacancy in the rectorship of a parish, if the vestry does not elect a rector within three months, then the Bishop nominates and the parishioners elect or reject the nominee. (See Canon IX of the Missionary District of Honolulu.)



ST. MARY'S HOME FOR CHILDREN

An illustrated leaflet telling briefly the history and present activities, as well as the needs of St. Mary's Home for Children has been printed.

It is the size which can be placed in an ordinary envelope. Copies may be obtained of Miss Hilda Van Deerlin, the superintendent.

#### CHRIST CHURCH, KEALAKEKUA

By Mrs. R. V. Woods

The Kona people, jointly with that of the Episcopal Church congregation, placed a Brass Lectern in Christ Church, Kealahou, as a memorial to the late Mrs. D. Douglas Wallace, on her birthday anniversary, March 21, 1931. It is inscribed: "In memory of Elizabeth, wife of the Rev. Canon D. Douglas Wallace. Born March 21st, 1855, entered into rest November 30th, 1929. After 25 years of loving service in Kona. Aloha from the Kona people."

The Lectern was used for the first time at the morning service on the Fifth Sunday in Lent, March 22nd, when all who could attended the service. The hymns chosen were: "O What the Joy and the Glory must be," "There is a Blessed Home," "Pleasant are Thy

Courts Above" and "Those Eternal Bowers."

A profusion of beautiful lilies which had decorated the church were afterwards laid by loving hands on Mrs. Wallace's grave.



#### DEDICATIONS AT MAKAPALA

We are just in the midst of a visit from our Bishop, he having been with us—at the time of writing on March 16—for four days. During his stay he has visited, for services, St. Paul's Church, Makapala, three times, St. Augustine's Church, Kohala, three times, once at St.

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James' Church, Kamuela, and tomorrow, he will pay another visit to Kamuela. All meetings and services have been well attended.

The service this evening, from which we have just returned, was held at St. Paul's Church, where the Bishop dedicated a new brass Altar, Cross, candle sticks, flower vases and Font.

The Altar was given by the members of St. Andrew's Woman's Auxiliary, Honolulu; the Cross, candle sticks and flower vases, by the Rodenhurst family in memory of the late Emma K. Rodenhurst, who for many years was a faithful worker at St. Paul's Church; the Font was given by Mr. and Mrs. Yap See Young of Honolulu, who many years ago lived in this district and attended St. Paul's Church.

All these gifts are the result of Mrs. Walter Coombs' interest, and to her and to the kind donors, we offer them a very sincere and hearty THANK YOU.

May we also convey our thanks to the Priest and members of St. Elizabeth's Church, Honolulu, for the gift of Pulpit and Lectern, and to the Evening Branch of the Woman's Auxiliary, Honolulu, for the matting for the center aisle.

#### KAUAI

Mrs. William Thompson, Diocesan President and Mrs. Walter Coombs, Diocesan Educational Secretary have just finished a six days tour of the Island of Kauai in the interest of the church work there, by request of Bishop Littell. The first stop was at Kapaa, with the Rev. and Mrs. H. A. Willey, where there was a meeting of All Saints Guild, held on the afternoon of their arrival. Informal talks gave them an opportunity to reach the women of East Kauai. The following day they left for Waimea stopping at Eleele. As the guests of Rev. and Mrs. J. L. Martin, at Waimea, they met with the regular groups at Waimea and Kekaha. The time was spent mostly in making calls on the church people in the district, about thirty homes were visited. They returned Sunday morning, March 15.

#### MEMORIALS

For all the Saints:

*"Whose memories gild unnumbered shrines:  
Their influence works, their faith survives,  
No page of all the past but shines  
Bright with their lives."*

In loving memory of:

Mrs. W. C. Peacock, née Mary Alice Wilson.  
Born in Bradford, Yorkshire, England,

September 22, 1858, died in Honolulu, April 7, 1927.

Treasurer St. Clement's Guild 1914-1927. To her life's end a faithful communicant and active in all Church undertakings.

*"White-robed, she bears the palm, her faith has won,  
Freed from a world of sorrow, pain and sin,  
She hears Christ's welcome in the words 'Well done,  
Faithful and good, My servant, enter in'."*

Miss Sarah Frances Corney, born 1827, died April 13, 1903. A sister of Captain Peter Corney. A member of St. Andrew's Cathedral Parish from her youth. Strong in the faith to the end.

*"My Presence shall go with thee, and I will give thee rest."*

Mrs. Clarence Linden Crabbe, née Emma Longstreet Rich.

Born 1863, died Honolulu, April 19, 1929.

The first Secretary of St. Andrew's Guild at its first meeting, November 14, 1899—January 14, 1901, and again from 1919-1922.

*"It is so sweet to know,  
When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort, that the Heart Divine  
Still understands these cares of yours and mine."*

Mrs. E. L. S. Gordon, née Elizabeth B. Denby, wife of the British Consul at Honolulu. A young mother, who died at the birth of her son on Monday of Easter Week, 1919.

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*O Grave thou must surrender to defeat!  
She rises to the Life Immortal now!  
O Motherhood, fair flower of Sacrifice,  
Thou'lt bloom forevermore in Paradise.*

H. R. H. Queen Emma, wife of Kamehameha IV. The daughter of Fanny Kakela Young and the Chief Naea. She was born January 2, 1836, and was adopted at birth by her mother's sister, the wife of Dr. T. C. B. Rooke, an Englishman. She was a granddaughter of John Young. She and her husband founded the Queen's Hospital and by their efforts the Anglican Church was established in Hawaii under Bishop Staley in 1862. She visited England in 1866, and collected \$30,000 for the Church in Hawaii and by her solicitations three Sisters came out and founded St. Andrew's Priory, the school for girls, which by her will receives \$600 a year for the education of Hawaiian girls. She died April 25, 1885, greatly beloved by all who knew her.

*"Thine eyes shall see the King in His beauty, in Whose Presence is fullness of joy and at Whose right Hand there is pleasure forevermore."*

#### NECROLOGY DEATH OF BISHOP GARLAND

On March 1, the Rt. Rev. Thomas G. J. Garland, Bishop of Pennsylvania, departed this life. In his death, Hawaii loses a good friend. In his voyage around the world last year, he spent a day in Honolulu, where he was entertained by Dr. James A. Morgan. He then ex-

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pressed himself forcibly that this Missionary District should receive more aid from the National Council of which he was a member. The result of his visit was that the Diocese of Pennsylvania undertook to raise the sum of \$50,000 for Iolani School, as its part in the advance work of the Church.

Bishop Garland was a native of Belfast, Ireland. He was a graduate of St. Bees College, England, and of the Philadelphia Divinity School. From 1905, he was secretary of the diocese of Pennsylvania, and in 1911 was elected bishop suffragan. In 1924, he was elected bishop in place of Bishop Rhinelander who had resigned.

Bishop Garland was 64 years old and had been in poor health for some years. It was because of this, that he took a voyage around the world, but on the way home he was ill with pleurisy in Geneva and London, in both of which places he spent some time in hospitals. He died of pneumonia, the end being quite sudden, as, earlier in the day of his death it had been reported that he had a bad cold.

Bishop Garland was well known to the writer, who bears testimony to his earnest Christian life of usefulness as priest and bishop.

### ST. MARK'S MISSION SUSTAINS LOSS

On January 28th, in Kowloon, China, David Yap, former Warden of St. Mark's Mission, passed from this life. I have known the deceased for many years, and wish to state that I have never met a finer man in my life. Possessed of high ideals, yet practical in all of the every-day affairs of life, Mr. Yap was of untold help in building the work of St. Mark's from a weak, struggling work into a rather strong one. He has taught in the Church School, acted as President of the Young People's Service League and served on the Missionary Committee. He was of an unusual nature; strong and virile in mind, and yet had the sweet tenderness of woman. His word was as good as his bond, and could always be relied upon. As a natural leader and faithful worker he won a most enviable position. Though he has gone on before us, the sweetness of his spirit and the joy of his triumphant faith still linger, and will continue to abide. May God grant to him a true fellowship with the Saints in Life Eternal.—Donald R. Ottmann.

### EPIPHANY CHURCH

In the passing of the soul of Miss Mary Georgina Lee, Epiphany Church has lost one of its most earnest and consecrated young women. Not of ro-

bust health, yet she taught in the Church School and was active in the work of the Order of the Good Samaritan of which she was a novice.

Her death occurred in the early morning of March 9. The burial service was held the next afternoon at Epiphany Church, and the service was so largely attended that the Church could not seat the people.

*"God grant her eternal rest, and let light perpetual shine upon her."*

### PERSONALS

Miss Ann Z. Hadley, who is now traveling through various countries, wrote from Tunis that she had attended service at St. George's Church. She sends a card which gives the services and the notice that they are held from October until the end of June. The Hon. Chaplain was the Rev. H. C. Burroughs who, Miss Hadley wrote: "Was organist, choir, and priest, and did everything but pass the alms bag. A young man did that."

In the church yard John Howard Payne, the author of "Home Sweet Home", is buried. It will be remembered that he had been American consul at Tunis for eight years when he died.

Miss Hadley also attended church at Taormina where she found the Rev. Mr. Pepin and the people very pleasant. She does not expect to return to Honolulu until August. Her sister, Mrs. Webb is in Florida and will return with her.

All over the world the Church of England has chaplaincies wherever there are English people, whether on the continent of Europe, or in Asia, Africa or South America.

Among our visitors are the Rev. Henry Raymond Freeman, D.D. and Mrs. Freeman. Dr. Freeman was Rector of St. John's Church, Troy, New York, for 29 years. He retired last year and since his retirement has spent some time in Southern California. Dr. Freeman was Rector of the church which the Cluett family attend and is consequently interested in the Cluett House, which was the gift of the late George B. Cluett, one of his parishioners.

Dr. and Mrs. Freeman are guests at

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the Halekulani Hotel and will remain until after Easter. Over twenty years ago Bishop Restarick addressed the annual meeting of the Woman's Auxiliary of the Diocese of Albany at St. John's Church, Troy, on which occasion he was the guest of Mrs. George B. Cluett, who was then a widow.

Dr. Freeman is a brother of the Rt. Rev. James Edward Freeman the Bishop of Washington. Both Dr. Freeman and his brother, the Bishop, were born in New York City.

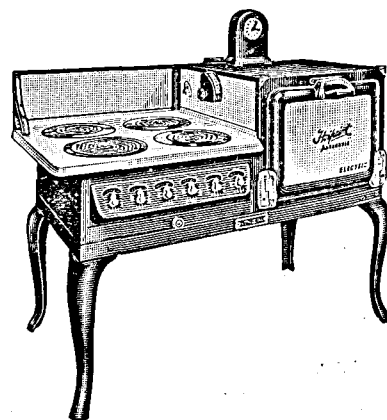
Two of our Honolulu boys were ushers recently at a wedding at the "Little Church Around the Corner", (the Church of the Transfiguration) New York. The occasion was the marriage of Miss Helen Mott-Smith and John R. Eiffe. The ushers were Newton Peck and W. S. H. Stanley. Miss Helen Trent of Honolulu was the maid of honor. Mr. Peck wrote that the Rev. Dr. Ray, the Rector performed the marriage in the most impressive manner he had ever seen.

At the Church of the Transfiguration there are a great number of weddings. In June last year there were 43 in that church in one day, and there were over 1600 during the twelve months. This is remarkable because the requirements are very strict at that church. Both parties must have been baptized, it must be a first marriage for each, and in the case of young people, the consent of the parents must be assured.

The wife of the Rev. J. H. Randolph Ray, the Rector, was Miss Mary Watson, a daughter of the late Rev. J. Henry Watson, whose widow, with a son and

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Miss Watson spent some months in Honolulu in 1915, and made large gifts to the Church while here. Dr. Ray reminded Mr. Peck that his wife knew Bishop Restarick quite well.

Newton Peck is a student for Holy Orders and he enjoys attending certain lectures at the General Theological Seminary. He recently heard Father Huntington of the Order of the Holy Cross deliver an address which he says was most inspiring. Father Huntington is the son of the late Bishop Huntington of Central New York and is the Superior of the Order to which he belongs.

The departure on furlough for England on March 18, of the British Consul Gerald H. Phipps and Mrs. Phipps and Mrs. Phipps, Sr., leaves a void in St. Clement's church. They will be greatly missed in the Church and in Woman's Guild and Auxiliary. A welcome aloha is extended to Acting Consul and Mrs. Davies by the members of the parish.

Miss Marie von Holt who represents the Church in Hawaii in England continues attending meetings of Churchwomen and is often called upon to speak. In a letter received she tells of a wonderful meeting at Liverpool, when one of the officers of the Central Council of Women Church Workers seeing her present said: "Your delegate from Honolulu gave us a real message and something to work for when she asked us to pray for more priests for Hawaii."

Miss von Holt said she would call herself a representative or a visitor, but scarcely a delegate for the meeting was of women of the Church of England.

At the meeting, Mrs. Temple said: "Women have been trained in many walks of life. Nine hundred have taken training since 1919, and obtained certificates for Biblical and theological knowledge, social work, health work, rescue work, club leadership and so on."

The Lord Bishop of Middleton gave an address in which he said: "We must know what we believe about God before we can teach others, and must welcome all the light that science can give us on the veritable gifts of God. The Bible is a story of Divine guidance, a record of what people once believed and we must have sympathy with those who can not see as we do in all sincerity."

Miss von Holt spends much of her time at St. Mary's Vicarage, Oldham, Lancashire, where her brother the Rev. Canon Aeneas Mackintosh is Vicar, but she retains her apartments in London.

### THE MONSTROUS REGIMENT

Reviewed by Bishop Restarick

A Roman Catholic friend lent me the book, "The Monstrous Regiment", which is a life of Queen Elizabeth by Chris-

topher Hollis, a Roman Catholic. My friend asked me to review the book which I did as follows:

In the first place the use of the word "Regiment" in this connection is an obsolete one. It means here the period of one's rule or reign. The use of the word "Monstrous" is not a usual one. It means here extraordinary or marvelous.

The author tries to be fair and he is to a large degree. For example he says that the separation which Henry VIII sought from Catherine was an "annulment", whereas most Roman Catholics, and others, call it a divorce. Henry wanted an annulment because the marriage with a brother's widow was uncanonical and was held by the Church to be contrary to the law of God.

Again he calls the Bull of Pius IV which declared the people of England were absolved from allegiance to Queen Elizabeth a great "blunder". He says that Pope Urban VII wrote that it was a blunder, for it made all hope of reconciliation of England with the see of Rome impossible.

The author's defense of the Jesuits who went to England to minister to those who remained faithful to Rome and to win others to obedience with Rome, is just to a certain degree. They were noble and pious men as a rule, but they were representatives of the Pope who had declared by a Bull that all Englishmen were absolved from obedience to their queen. It was even said that her death would be to the great advantage of the Roman Church.

These Jesuits were forbidden entrance to the kingdom of England by law because they were naturally regarded as enemies to the state. They were hunted down and if caught were, if they were Englishmen, tried for treason, and if foreigners, they were guilty of stirring up sedition. According to the laws of the kingdom and the usages of the age, some who were found guilty were executed.

Let me ask one question. If a Pope were to issue a Bull today stating that all Roman Catholics (and the people generally) were to be disloyal to the

Government of the United States, what would happen? The leaders who tried to carry this out and to propagate obedience to the orders contained in the Bull would certainly be arrested and would be imprisoned, and if the offenders were Americans, they might under the law be hanged.

While if such a thing were possible today, I am sure the Roman Catholics would remain loyal to their country, yet we should not forget that the claims of the Papacy remain, namely that the Pope has a right to depose monarchs or rulers and relieve people from their obedience. Hollis treats these Jesuits as martyrs. They were martyrs for their religious belief, but politically they were enemies to the state and were treated as such.

His estimate of Elizabeth is not just. He insinuates too much against her character. She had her faults and some of them grave ones, but she was a great woman and a great queen. That is the verdict of history. Under her, England became a real Nation and laid the foundations of her greatness. In her reign a galaxy of men and women arose which made her reign one of the most brilliant periods in history.

As to Shakespeare, I consider that Hollis is illogical and sometimes ridiculous. Of course when he depicts life in a Roman Catholic country, he makes the men and women speak and act in terms of their belief. He must have done so to be true to his art. From the fact that Shakespeare did this, Hollis seems to argue that the dramatist was at heart a Roman Catholic.

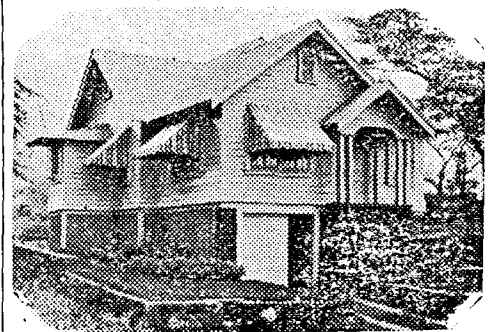
There are many quotations from

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Shakespeare which one could give which would show his sympathies were with the reformed religion. It must be remembered that when Shakespeare was young those who were still loyal to the Pope had not left the Church of England, and of course their language and mode of thought were familiar to him.

As to the question of Mary Stuart and how far Elizabeth was a party to her execution, that is something which will ever remain unsolved. It is undoubtedly true that circumstances, and advice given, made Elizabeth vacillate. In any fair judgment one must recognize the spirit of the age in which she lived when life was not valued as it is now.

The book undoubtedly represents the views of the author, an avowed Roman Catholic. He blames Elizabeth for being the cause of destroying the unity of the Church which, according to his idea, meant unity in obedience to the see of Rome. Others believe that if the queen had become reconciled and had brought her subjects into obedience to Rome, then liberty both political and mental would have been surrendered and England would have been like another Spain or Portugal, instead of what she did become, the mother of parliamentary government and the country from which has spread the principles of liberty under law and the rights of the individual man.

#### HOW QUEEN ELIZABETH SAVED HER HEAD

Queen Elizabeth's ready wit at rhyming once saved her head. When she was confined at Woodstock by her half sister Queen Mary, she was pressed by Chancellor Gardiner concerning her views on the Real Presence as contained in the words of Christ: "This is My Body." Quick as thought, Elizabeth wrote these lines and handed them to Gardiner:

*"Christ was the Word that spake it  
He took the bread and brake it.  
And what the Word did make it,  
That I believe and take it."*

Another occasion when her rhyming served her well was when Leicester was wooing her and he wrote on a window pane with a diamond:

*Fain would I climb,  
But that I fear to fall.*

She took the diamond from his hand and wrote under it:

*If thy heart fail thee,  
Do not climb at all.*

#### WHY AN EDUCATOR ENTERS THE MINISTRY

In a recent letter from the new principal of Iolani School, Mr. Albert H.

Stone, to the Bishop, occurs this paragraph:

"I shall be pleased to receive the pamphlet on Iolani School. I read with interest the historical sketch which appeared in the December number of the 'Hawaiian Church Chronicle.' I think I remarked to you in my former letter that my decision to prepare for the ministry was made because I felt that I could thus be of greater service in school work. I did not find interest and stimulus in public school work in America because of the total lack of emphasis upon religious training. If only the churches in America could be made to see what a tremendous force can be exerted through church schools! I think that there is a gradual awakening taking place, but not enough by any means. My experience in both types of schools—the purely secular public schools and the religious type, such as Kuling—has made me resolve to go into church school work, for I am convinced that there is where the greatest good can be accomplished."

#### THE PRAYER BOOK ON A LONELY ISLAND

Spreading northwest for over 1000 miles from the island of Kauai, there are ten or twelve islets which belong to the Hawaiian group. These are uninhabited except Midway on which is the Cable station of the Pacific Commercial Company. For some years a family lived on Laysan as long as the deposit of guano lasted.

But on several of the islands there have been wrecks and on occasions numbers of sailors have lived on the islands for months until they were rescued. I am only going to tell of one such instance.

On October 29, 1870, the U. S. S. Saginaw was wrecked on the reef surrounding Ocean Island, which is over 1000 miles from Honolulu. There was no chaplain on the Saginaw, which had a complement of 93 men, but Captain Sicard always read service from the Book of Common Prayer.

The Saginaw had been at Midway some fifty miles distant from Ocean Island and was going to that island to verify its position and to see if there were any castaways there.

On October, the men landed and saved as much as possible of the stores. On Sunday, November 6, the narrator of the voyage wrote: "We were mustered for divine service today . . . the captain read the prayers."

"November 13, Prayers were read by the captain at 3 P. M. He addressed us on the necessity of our working on Sunday due to our situation." (They were trying to build a boat in which to send a few men to Kauai to get help.)

"Sunday, November 27, last Sunday and today we had divine service led by the captain reading the prayers of the Episcopal Church."

When the gig had been decked over and was ready to sail to Kauai, the Captain gathered the company and had prayers.

Out of the five volunteers who set sail in the gig only one survived for in trying to go into Hanalei, the gig capsized and four lost their lives. Three of the bodies came ashore and they were buried at Hanalei. The narrator wrote: "Funeral services were performed by Mr. Kenney who read the Episcopal burial service and the two Misses Johnson, daughters of an American missionary, sang."

We know that at Midway, several of the superintendents of the cable station have been devout Churchmen and have had service on Sundays, but here we find on Ocean Island, the most westerly of the Hawaiian archipelago, a coral islet quite near the 180th parallel of longitude, that Prayer Book services were held on each Sunday in November and December, 1870. The men of the Saginaw after enduring much privation were taken off on the steamer Kilauea which had been sent to rescue the castaways by King Kamehameha V.

This island and all the others between Ocean Island and Kauai are in the diocese over which Bishop Littell presides. I do not suppose he will ever visit this distant islet, but it will interest him to know that sixty years ago services of the Prayer Book were held there for two months.

#### THE CHURCH ARMY ON THE MAINLAND HAS TAKEN ROOT DEEPLY

New York

Bishop Gilbert, addressing the third annual meeting of the Church Army, on

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December 11th, emphasized the really tremendous contribution which the young men of the Church Army have been making to the spiritual enrichment of the Church. When they first arrived in this country, the Bishop said, they landed on the doorstep of his former office in the old diocesan house at 416 Lafayette Street, twenty men who curled up in their blankets and went to sleep on the floor, a procedure typical of their simple living and their readiness to meet any conditions.

They have gone about uncovering needs, reaching communities and individuals not reached otherwise, connecting them with the parish clergy, and putting a new emphasis on the duty of every Church member, man or woman, to be active in some way in the work of evangelism.

One of the men, during the past year, visited a rural area in the state of New York which concerns three dioceses, New York, Central New York and Albany, where their boundaries converge on the Pennsylvania state line. At the recent synod of the second province a committee representing these three dioceses was appointed to follow up the work thus begun.

It is said that the diocese of Albany contains the wildest country east of the Rocky Mountains, with any number of people who have never seen a town or a trolley car. Captain Abraham, exploring the region, stopped to talk with a man and asked, "What do you do for religion around here?" He received the characteristic answer, "Nothing." In this case, the man asked the captain to pray for a sick child, and a way was opened to begin and continue Church work.

The Church Army evangelist makes house to house calls, secures permission to use the school house, and starts Church school and simple services along Church lines, the nearest parish priest coming to help as often as he can. One woman told the Church Army captain he was the first minister to come to her house in fourteen years. Her husband has since been baptized and confirmed, and three more of the family are to be confirmed.

Out in Utah, working from a center, the Church Army men visited the coal camps that lie out in all directions. Among the people are Orientals, Mexicans, Italians. In one place a theatre was secured for services. Sunday schools are often a good point for beginning, because even when the older people seem not to want religion for themselves, they want it for their children.

Mrs. David Clark of South Dakota reported that the one Church Army woman now in the United States, Sister Annie Horner, working among white people and Indians, is doing such welcome work that people come from other

reservations to ask why they also may not have such a person.

Back of the evangelists and teachers of the Church Army are the groups of associates. There are so far only eight such groups in this country, and more are needed. An associate is a man or woman, old or young, who promises to pray and to give for the work of the Church Army.

The headquarters address is 416 Lafayette Street, New York City.



## NEWS OF THE PROVINCE VIII

I suppose that at General Convention we shall hear more about Archbishops for the Provinces! But as Shakespeare wrote, "What's in a name!" From the *Diocesan Chronicle* of the Philippine Islands, Bishop Mosher tells us of some of his titles. An invitation to an Igorot dance was addressed, "Excellentissimo", another letter was addressed "His Holy Order, the Bishop"—then the house boy answering the phone called, "He wants the Pope."

News from China. Dr. John W. Nichols writes from Shanghai, where he has just returned after his leave of absence, "I find a lot more feeling of stability in the affairs of China than when I left last June. Our church work is going on well."

From the *Alaska Churchman* we learn the interesting news of the first native Alaskan Indian, Rev. James Paul Mather being advanced to the Priesthood by Bishop Rowe. The Indian Choir sang the Hallelujah Chorus.

The *Churchman of Southern California* is happy in the acceptance of the Editorship by the Rev. S. C. Clark, Jr. as successor to the lamented venerable Canon Browne.

The *Arizona Church Record* tells us of plans and arrangements for the Synod in May. Mrs. Laura Carr Tuttle, Chairman of Women's Committee enthusiastically sounds a clarion call to all the women of the District to co-operate in making the Synod a success.

From the *Spokane District Churchman* we take the following from Bishop Cross' stirring New Year's message:

"Why not make 1931 our best year? Why not bend ourselves with special

devotion to the extension of the Kingdom of God, now? It can be done. This is our time.

"Gather in the un-baptised.

"Work, everybody together with the clergyman, and the clergyman with the people, in organizing the next confirmation class.

"Call upon the strangers and heartily invite them to become a part of your church family.

"Visit the sick, praying for them and with them, that they may be restored to health and provided with the courage to fight the good fight.

"Minister to the poor and those in need.

"These things can be done; they should be done; they must be done!"



## NEWS OF THE CHURCH

Bishop Tsen, the Chinese Bishop who was with us for three weeks at Christmas and New Year's time, writes to our Bishop from Kaifeng, the See City of Honan Diocese:

"I owe you a great debt of gratitude for the most pleasant visit I had in Honolulu. I met Bishop Roots in Shanghai upon my arrival. I have been home now for about two weeks, and I have been trying to write to all my Honolulu friends every day, but the pressure of business has prevented me from doing so. I was very happy to find all my family and friends well. The work of the Diocese, in spite of the terrible upset of civil war last year, has been going on steadily with some progress.

"After our General Synod, which will meet April 25 to May 2nd, I hope to go to Shensi Province for a visit and to ordain a deacon to the priesthood. The Shensi Mission has been doing good work too during the past year."

### Bishop Brent on Church Colleges

Church Colleges have had no more earnest champion than Bishop Brent, who was organizer of the Association of Church College Executives and president of the Association until his death. The following excerpts from a speech de-

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livered before General Convention show the basis for this interest:

"Education which has not Christian discipleship as its dominant motive and ultimate aim is not Christian education. The chief defect of our popular system of education in the United States is that it has not yet been converted to religion. . . . Why should Church Colleges have a place in the Church's programme? Because they are trying to put the right accent on religion in its relation to knowledge.

"In the second place, education is the business of the church,—next to evangelism, the Church's most important business. That has already been recognized . . . in connection with our splendid educational work in China and Japan and in the uttermost parts of the earth, but what is true of the uttermost parts of the earth is true also of America."

The Presiding Bishop and the treasurer spoke in warm appreciation of the fine spirit shown and the hard work done, by men and women throughout the Church in meeting the financial obligations of the past year, enabling the Council to close its books with a surplus of \$100,000 to be carried into 1931.

Notices from the dioceses indicating what they expect to pay this year showed a total less than the amount needed to meet the budget for 1931 as established by General Convention. After all other sources of income were counted, it was necessary to cut the work to meet a shortage of about \$189,000.

An anonymous gift of \$250,000 and another of \$25,000 have been received for St. Luke's Hospital, Tokyo.

Attendance of twenty-one Council members was, with only one or two exceptions, the largest attendance on record for a February meeting. Several members were kept away by illness. Bishop Gilbert, suffragan of the diocese of New York, was elected a member of the Social Service Department. Bishop Gilman, suffragan of the district of Hankow, addressed the Council. Bishop Creighton made his first report as secretary in charge of domestic missions. The Rev. Dr. Arthur M. Sherman, recently elected secretary for missionary education, was present.

A ramshackle building on a forty-five foot lot, says the Los Angeles diocesan paper, is all the equipment available for the three hundred people connected with St. Mary's Japanese Mission in Los Angeles. The Rev. John M. Yamazaki, priest in charge, recently presented twenty-six young people for confirmation. Fifty were baptized last year, all American-born. Some of them do not speak Japanese. Toward the essential new buildings, the Japanese themselves have contributed \$7,000; about \$9,000 more has been given by friends. Something over \$35,000 will be needed, for new buildings and an additional lot.

"The Maharaja of Mysore searches for reconciliation by adopting the attitude of what the eighteenth century used to call the 'enlightened despot.' He believes that state authority should administer progress in exact doses and thus should make the transition from a purely Hindu civilization to a civilization impregnated with Western ideas as gentle a process as possible. He advocates technical improvements, popular education, hospital aid, and so forth, a program in short, somewhat similar to that which Japan has attempted and achieved.

"Gandhi, on the other hand, rejects all attempts to conciliate East and West on the ground that they are irreconcilable. He believes that the West can only harm the East and that the latter should confine itself to its own traditions, avoiding any contacts that might weaken it. His is the philosophic attitude of non-cooperation.

"Tagore is the cooperationist par excellence. He denies that any profound difference separates the two civilizations. He believes that they can be made complementary to each other, that they can aid each other, and even merge."

At the True Sunshine Chinese Mission, San Francisco, there is a day school of 128 and a night school of 50. Methodists, Baptists and Congregationalists have a united day school of 176, and a night school of 30, and their undertaking costs about twice as much as ours, says the California diocesan paper. The only explanation given is the good work being done by the clergyman, the Rev. D. G. Wu.

Mr. Wu was baptized and confirmed at St. Elizabeth's, Honolulu.

*Where Churchmen send their sons.*—College presidents meeting in New England brought out the fact that there are more Episcopalians than members of any other religious group in this year's freshman class at Yale, Harvard, Princeton, Williams, Amherst, Brown and Wesleyan. Harvard now enrolls 1066 Episcopalians.

Church Army is essentially a laymen's movement which works in close cooperation with and under the direction of the Bishops and Clergy. The Bishops through whose Diocese they will pass have heartily endorsed the visit. There are Church Army men at work in Utah Mining towns, lumber camps in Bland County, Virginia, Yancey, Virginia, Upper South Carolina, and Vermont. These men also go out two by two with Mission Vans into Rural places and such Vans are at work in Connecticut, Albany, Vermont, Erie and East Carolina. This Summer and Fall teams are to crusade in Nebraska, Quincy, Delaware and Easton. There are about thirty men at present in the Army, but many more will be needed because the work is growing steadily. Keen young Churchmen between 20 and 30, unmarried and with a desire to serve, may know more about Church Army by writing to Candidates Secretary, Diocesan House, 416 Lafayette Street, New York, N. Y.

#### *New York Cathedral Gift from King of Siam*

On a recent Sunday, there was received at the Cathedral of St. John the Divine a gift from the head of the Buddhist faith, the King of Siam. The gift is in the form of two teakwood cabinets inlaid with gold, each over six feet high. They were shipped to this country in hermetically sealed containers. For their construction were assembled all the workmen of Siam who still understand the well nigh lost art among the Siamese of such a production. In his speech of reception Bishop Manning said that to his knowledge it was the first time a Christian Cathedral has received a gift from the head of the Buddhist religion.

Advance Work projects accepted up to January 19 totalled just one million dollars in value. This includes recent acceptances by the diocese of Albany, Long Island and New York. The whole program calls for \$1,550,000. Of the projects so far accepted, 81 dioceses have

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taken items totalling \$888,300; 7 diocesan branches of the Woman's Auxiliary have taken items totalling \$96,500. (This does not include a number of Auxiliaries which are working for definite portions of the projects taken by their dioceses.) Three parishes have projects totalling \$12,700, and the Girls' Friendly Society has one for \$2,500, a building for a rural mission in the diocese of Oregon. Of the 142 projects accepted, 64 are in domestic fields; 62 in extra-continental, foreign or Latin America fields; and 16 are among the schools of the American Church Institute for Negroes.

"These Philippine Islands which we hear so much about today", said a man to the Rev. W. H. Wolfe, "are they the same that St. Paul wrote about in his Epistles?"

The new Church of the Resurrection at Baguio, in the Philippines, "surpasses all expectation", writes a missionary returning from furlough. "It combines dignity with beauty and grace . . . The exterior is worthy of beautiful furnishings, but at present the interior is utterly bare." The Altar Guild has been working to earn money for furnishings, and it is hoped other gifts may be received for them.

Confirmations in Nevada since Bishop Jenkins' consecration: in 1929, 49; in 1930, 133.

Bishop Huntington confirmed thirty-nine persons at the end of October and in November, in six centers in the district of Anking. This is in addition to 69 recently reported, who were confirmed in the autumn. At Nanling, which he had not visited since 1924, the Bishop found a school of about eighty. Nanling has the reputation of having the very worst roads in the world. The present chief official is a Christian, an old school boy from our school in Nanchang. He has plans for building good roads, if he is left there long enough to do so.

The schools in Anking are running slightly larger than last term, but still much curtailed in numbers—purposely so, to make the work more effective. The difficulty is not to find pupils but to keep the enrollment down. St. Paul's

junior middle school has about 38 boys; the P'ei Teh Girls School has over 70; Grace Church school has 100 after drastic reductions. The Cathedral has a night school, which has added some young men to the congregation. The Rev. Arthur Wu is giving much time to government schools, both to earn funds for the social work he carries on, and more particularly to keep in touch with Christian boys now in government schools.

The Rev. James Y. K. Lung of Shasi writes that when conditions there became too unsettled to permit street preaching, they began holding neighborhood meetings in the homes of Church members; each one in whose house a meeting was held was responsible for gathering in his neighbors. "This", he says, "gives each one something to do." After some simple services and preaching in the homes, it is hoped that more and more of the friends and neighbors may be drawn to the Church.

"To do good and to distribute forget not" has been suggested as a Church Periodical Club slogan. A recent instance of distribution is that of a western archdeacon who receives papers and magazines through the Church Periodical Club. He sends some Church papers to students in the state college, sends other good reading to a railroad Y. M. C. A., other things to a community center in a country village, and still others to the children in a Church school.

Sixty-five new missionaries for the China Inland Mission arrived in Shanghai, in the late autumn and early winter, coming from Great Britain, Canada, Australia, New Zealand, Sweden, Germany, Switzerland and the United States. One of the Australians is a grand-nephew of Robert Browning.—*Chinese Recorder*.

For the first time in four years it was possible last fall to hold the annual meeting of the Chinese students' missionary service league (formerly the junior auxiliary) in the district of Hankow. It meets in two sections. In Hankow, more than seven hundred boys and girls came from eight mission schools, for a long afternoon session. They had a service in the Cathedral, with an address and the presentation of offerings, followed by a

tea party on the lawn, with games and acting and dancing. It brought them into touch with each other in a happy way as children of "brotherly schools," as the secretary puts it. A similar group of about five hundred met in Trinity Church, Wuchang. "The meeting was full of joy and interest, and ended with refreshments."

St. Mark's School, Birmingham, Alabama, has provided industrial and high school training to 10,000 Negro boys and girls in the past thirty-five years. The National Council through the American Church Institute for Negroes, gives the diocese \$5,000 a year toward the support of the school, the diocese and the students supplying the balance.

In the city of Dresden, Germany, one Sunday morning in 1923, the offering at the American Church of St. John amounted to 459,168,050,000,000 marks, and even at that it was probably insufficient to pay for the rector's three Sunday meals.

The Rev. Edward M. Bruce, rector, writes that attendance has increased in the past year or so, and offerings have doubled, but the parish is far from self-supporting, naturally, in a foreign city, and there is an added need for funds for repairs which were necessarily neglected over a period of nearly ten years when there was no rector in residence. Contributions would be welcome from any who have enjoyed the privileges of that church in the past—or from others interested.

Bishop Perry visited the Church in September, 1930, and dedicated a tablet in memory of the first rector, the Rev. John Anketell, who organized the church in 1869.

\*\*\*

The wife of a famous English Bishop—whom we shall call John Smith—was recently very ill, and required a serious operation. As she recovered from the anesthetic, she was heard to murmur: "Am I in Heaven? Am I in Heaven? No, there's John."—*Christian Register*.

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# REPORT ON OFFERING FOR WORLD DAY OF PRAYER FOR MISSIONS, FEBRUARY 18, 1931

## Receipts:

Honolulu .....	\$ 47.65
Kohala .....	3.00
Paia .....	25.00
Hilo .....	12.01
Lihue .....	9.00
	<hr/>
	\$ 96.66

## Expenses:

Programs, posters, etc.....	\$ 12.96
	<hr/>
	\$ 83.70

This amount, \$83.70 has been forwarded to the Council of Women for Home Missions for Migrant Work.

Respectfully submitted,  
ETTA B. HOLT, Treasurer  
Women's Council of the  
Christian Church, Honolulu.



# A MOTHER'S LETTER TO HER CHILDREN ON THEIR MARRIAGE DAY

"My children, now that you are married, you are beginning a new life, and remember it is for you to make or mar your future happiness.

"This is the noontime of your day—the sun is shining and the sky is blue above you, and everything is bright. But, later on comes the afternoon and that is the hardest part of the day, for it is the time when shadows creep up, when clouds begin to gather, and if you are not careful they may culminate in storms that may wreck your whole life.

"Learn to center all your hopes of a real and lasting happiness on your own fireside. Cherish the faith that in home and the love of home, lies the true source of domestic felicity. Then when you stand in the twilight, as I do now, you can look back without regret on the years of contentment, peace, and love you have enjoyed, and welcome the coming night, stealing on, and shading you, soothingly, gently, as you fall asleep.

"Bless you, my children, God bless you."

Mrs. Thomas Whiffen  
(Blanche Galt)



"MY WORD SHALL NOT  
PASS AWAY"

You never get to the end of Christ's words. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.

—Dean Stanley.

# THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCAION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS—DECEMBER 31, 1931

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$4,740.00		\$350.00		
St. Andrew's Haw'n Congregation.	900.00	250.00	52.50	52.50	
St. Peter's (Chinese), Honolulu....	660.00		29.25		
St. Clement's, Honolulu.....	850.00	43.15	52.50		
St. Elizabeth's (Chinese), Honolulu.	350.00	30.00	17.50		
Epiphany, Honolulu.....	350.00	12.80	17.50		
St. Mary's Mission, Honolulu.....	150.00		7.00		
St. Mark's Mission, Honolulu.....	135.00		6.00		
St. Luke's (Korean), Honolulu....	135.00		11.75		
Holy Trinity (Japanese), Honolulu..	150.00		11.75		
Good Shepherd, Wailuku.....	350.00		29.25		
Holy Innocents, Lahaina.....	125.00	10.00	17.50		15.80
St. John's, Kula, Maui.....	35.00		7.00		
Holy Apostles', Hilo.....	200.00		22.25		
St. Augustine's, Kohala, Hawaii....	175.00	37.50	11.75		5.00
St. Augustine's (Korean), Kohala..	50.00		6.00		
St. Paul's, Makapala, Hawaii.....	150.00		6.00		3.15
St. James', Kamuela, Hawaii.....	60.00		6.00		4.70
St. Columba's, Paaui.....	125.00		6.00		
Christ Church, Kona, Hawaii.....	280.00		17.50		
St. James', Papaaloa, Hawaii.....	100.00		6.00		
All Saints', Kapaa, Kauai.....	250.00	20.00	10.00		
West Kauai Missions, Kekaha.....	110.00		8.00	6.00	
St. Alban's, Iolani School.....	100.00		5.00		
Good Samaritan, Honolulu.....	10.00		2.00		
Galilee Chapel Seamen's Ins., Hon.	10.00		2.00		
St. John's By The Sea, Kahaluu.....	10.00		2.00		
Mauna Loa, Molokai.....	10.00		2.00		
	<hr/>		<hr/>		
	\$10570.00	\$403.45	\$722.00	\$ 58.50	\$ 28.65

All monies contributed for missions should be sent to Jan Mowat, Treasurer, Bishop First National Bank, Honolulu, as soon as possible.

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